

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

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'UNITY.'

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NOTES.

"THE UNENDING GENESIS" is the title of the new book just published by the Colegrove Book Co., written by our yoke-fellow, Rev. H. M. Simmons, of Minneapolis. It will doubtless be hailed by UNITY readers as a worthy companion volume to "Year of Miracle." See announcements, and send the orders early.

The late Jerome G. Kidder, of Boston, who left \$10,000 to the Unitarian Association, distributed \$196,000 among the public institutions of Boston, ranging from \$1,000 to \$55,000, the largest being given to the Institution of Technology. Go thou and do likewise!

We believe in accepting in silence, as a general rule, the spiritual discipline which the perverse and somewhat depraved type visit upon the head of an editor. Most mistakes of that kind are best corrected by letting them alone. But in our last issue the subtle and altogether admirable little poem of Mrs. Wooley's was so cruelly defrauded of its rightful head that we beg of our readers to re-read it under the title of "Refracted," instead of

"Reflected Lights." If this mistake will secure for the poem a second and more thoughtful reading on the part of any reader, it will *not have been in vain*.

The *American Teacher* is the title of a new paper soon to be established in Boston in the interests of education. Such eminent educators as the Presidents of Harvard, Columbia, Cornell and John Hopkins Universities are to become contributors. There is at the present time no field more important. The public school system at the present time is at once the hope and despair of the country. It is so good that, unless it becomes better, it will indeed bring our country to that undesirable condition of informed stupidity that will merit the taunt so frequently made, that ours is a "nation of mediocrity."

An anonymous correspondent sends us a spirited and somewhat indignant protest against the sentiments advanced in the extracts from Dr. Goodwin's speech, and our comments upon it published in last UNITY. Had our contributor been frank enough to furnish us with his name, we would gladly publish his protest, although we think it based on a misapprehension of Dr. Goodwin's position. The people he criticises, not the Doctor himself, are responsible for the insinuation that one "cannot do business and at the same time be a Christian." We share our correspondent's anxiety that UNITY "should not destroy its usefulness by ventilating sentiments opposed to the spirit and progress of the age;" but we reiterate the opinion that there is need of more consecration, more liberality, more enthusiasm for ideas, and a greater passion for those things that tell for progress among business men, in and out of churches, as well as among men and women in and out of business. This is what we understand Dr. Goodwin to plead for; at least it was on this understanding that we commended his speech.

The thoughtful friend of morality will halt in his indiscriminate condemnation of the extravagances of the Salvation Army, when he finds the careful and scholarly journals of England acknowledging the truth of Mrs. Booth's affirmation concerning the good done by this Army, namely:

"That it has reached masses of the people, hitherto neglected or not touched by any of the existing Church organizations; that it has led to a change of heart and life in 'tens of thousands of people;' that these people have become honest, as proved by the payment of their debts; that domestic quarrels have ceased, and those alienated from each other been reconciled." That it is a powerful temperance organization, working among a class of people most difficult to reach, is also admitted. These fruits of Heaven unquestionably come in spite of, not on account of, the extravagances of this Army. But the extravagances and crudities can be ameliorated only by frankly recognizing and heartily commending the sincerity, the devotion, and the loving faith of these workers, to whom but little has been given, yet who are moved to use that little religiously. Let those of us who feel rich in a broader philosophy and a more rational faith, criticise indeed that which deserves criticism, but with Angelo, let us criticise by creation.

The 10th and 11th reports of the Chicago Athenæum is a pamphlet of thirty-two pages, of great interest to the friends of helpful work. It not only contains a full account of the extensive and admirable work done at the present time, but also an interesting sketch of the rise and growth of the institution, from the first inception of it in Rev. C. W. Wendte's mind, in 1871, to the present time. At present the institution is self-sustaining and overflowing. It needs a larger building, and ought to have a home of its own. To the \$10,000 bequeathed this institution by Eli Bates, Mrs. Mancel Talcott, of this city, has recently added \$5,000 more, making \$15,000 of the \$200,000 Permanent Fund it ought and will have. With Mr. Galvin as Superintendent, Mr. B. P. Moulton as President, and John Wilkinson as Secretary and Treasurer, the institution is under admirable management, and deserves the sympathy and co-operation of every public spirited citizen of Chicago. Here is a working man's college, evening school for apprentices, and social home for young men, already extending its advantages to over twelve hundred boys and girls, men and women, and much more it can and will do if its friends are just to it.

The Cincinnati *Commercial* has been giving in its columns of late several sermons of Rev. George A. Thayer, the new minister of the Unitarian church in that city, the classmate as well as successor of Rev. C. W. Wendte. We are glad to have

these discourses reach the larger audiences thus secured. They are marked by great breadth of thought, combined with a clear perception of and strong hold upon the essentials of religious faith. They are no hasty utterances, but give evidence of mature judgment, varied study and well-considered convictions. We have in their author a most valuable accession to our Western fellowship for the constructive work of our liberal thought and faith. The following paragraph is taken from the close of a sermon by Mr. Thayer on "The Effect of Modern Critical Thought upon Religion," which recently appeared in the *Commercial*:

But one great thought needs to be kept in view in considering the contributions of the new thought to our higher convictions. The study of the world which our senses find does not furnish us with religious conviction, but only with the materials with which we illustrate our beliefs after we have formed them from reflection upon our own interior nature. It is because we know our own intelligence, and are commanded by our sense of duty, and crave a higher communion than men can offer us, that we come to feel that there is a *Something* higher than the visible heavens, and nearer than the touch upon our senses; a *Something* Infinite, of which we are the heirs and descendants, dwelling for a brief season in space and time. So long as we are satisfied with the play of the breezes and the warmth of the sun, and the thousand like things which are made known to us through the medium of our bodies, we shall not find God. But when we fall back within ourselves to feel deeply and earnestly, when, above all, we are called to heroic tasks, to pains and difficulties which arouse our utmost heart and will, then there is a necessity which, sooner or later, will create for us a faith; as, since the world began, faith has been the reconciliation and ending of all the doubts and perplexities which knowledge has excited.

Our office has been gladdened of late with many with whom our readers would be glad to shake hands. Not long ago Brother Kittredge, from Michigan, was here, looking up the interest of his mission field. Rev. W. S. Key, of Boston, Old England, has been in and out, visiting between times Denver, Kansas City and Manitoba. His enthusiasm over our country made us ashamed that we were not more worthy of it. Prof. Kovacs made us feel venerable as he stretched out the Unitarian history, making it cover not one but three centuries, lengthening through time, as well as widening through space, our sympathies. Lastly came, not the numerous, but the cordial Free Religious host, of whose work our home correspondent speaks. Our time and space forbids the recognition and comment their visit deserves at our hand. In the present issue we can only say that we greatly enjoyed their visit, heartily commend their spirit, and fully endorse their effort to make freedom *religious*, and religion *free*.

In everything but the attempt to differentiate themselves from their co-laborers, and to dis sever themselves from their antecedents (if indeed there were such attempts made), we were conscious of

no difference between their position and our own. The free religion that is not religious, if such there be, was not represented at this Convention. They did not indulge in the loafer's luxury of throwing stones and scoffing at passers by, intent upon their own business, and they paid the penalty in small audiences and little notoriety.

Some of our contemporaries have been trying to provoke us, or to reflect upon our work, by characterizing UNITY as the organ of Free Religion. Would we might be worthy of changing their taunt into a compliment. Were we ambitious, we might well aspire to be fit for a place among the intellectually noble and morally pure who have been and are the representatives of the Free Religious movement in America. The Unitarianism we endeavor to represent is Free Religion without a grievance, and with a worshiping and working accent. It is the gospel of Channing and Parker brought up to date; their message mingled with that of Emerson and Darwin. The Free Religion we profess is Unitarianism with a constructive emphasis; one that is at work building the new-old fires of missionary zeal,—one that believes that the gospel of the present cannot be interpreted without the past; one that believes that the larger thought sanctifies the altars of the past, intensifies the worship of the present, and makes history out of history. If Free Religion has anything more free, or anything nobler than we possess, we, as Unitarians, want it. If Unitarianism has any more just appreciation of the religious needs of the day, any tenderer sympathy with the reverential heart, any devouter sense of the divine, any more adequate appreciation of the blessed Saints who have sanctified the past, we, as members of the Free Religious Association, need all these, and, with the divine help, we mean to possess ourselves of them.

With the annual return of a New Year comes the inevitable Year-Book agony among Unitarians. We see that at its last meetings the A. U. A. resolved, "in order to make a more complete directory," to print, in addition to the "*regular list of Unitarian Ministers*," a supplementary list of persons who are pastors of Unitarian parishes "whose names are not on the *usual list*." The Secretary is also instructed to ask these pastors if they want to go on the *usual list*.

This is perfectly proper, if they will also consult the various societies, and see if they want to go on the "*usual list*." The present list of societies contains the names of many organizations that do

not claim the Unitarian name, and are strenuous defenders of their non-denominational character, such as the Free Congregation of Baraboo, the Liberal Christian Church of Shelbyville, and many others. These, we think, rightfully belong upon a list that claims to be "*nothing more than a directory*" for the convenience of Unitarians. But if they are to be put on without their consent, why not their pastors, for the very same reason? The method of compiling a directory for the Unitarian movement seems to us a very simple one.

The A. U. A., in their "List of Societies," have pursued the right method, viz., including all such societies as are found in practical fellowship with Unitarian activities. Let it now, in its "List of Ministers," include all those who are, or have been, called to represent such societies as pastors, unless they have abandoned the ministerial profession, joined some other denominational fellowship, or by their conduct proved themselves unworthy to be considered as ministers. The work of Mr. Fox, the compiler of the Year-Book, upon this list should be as inclusive and non-inquisitorial as upon the "List of Societies." Any attempt at publishing two lists of ministers will, we fear, result in introducing an imaginary theological line that will be more complimentary to the "*supplementary*" than to the "*usual list*." If the list is to be simply one of convenience as a directory, why should W. C. Gannett, an active officer of the Western Unitarian Conference, be asked, "while J. L. Douthitt, who thinks he is not a member of the Western Unitarian Conference, for theological reasons, be published without the asking. In the directory of the Western Unitarian Conference, published by the Colegrove Book Company, both names do appear, because the directory would be imperfect with the omission of either; so the directory of the Unitarians of America will be imperfect until the names of John H. Clifford, William C. Gannett, Samuel Longfellow, William H. Spencer, William J. Potter and others, now excluded for similar reasons, be found in the "List of Ministers," simply because they are or have been ministers of organizations that belong in its "List of Societies."

After the emphatic recognition of this non-theological basis of fellowship, at Saratoga, last September, we will greatly deplore any attempt to divide the Unitarian cherry. If such division is made, we anticipate that the *unusual list* will be the more Unitarian, and that the *black list* will be the whiter. Our *Unitarianism* will ever call upon us to stand for and by the larger Unity. We want

a year-book that will reach from Dr. Stebbins to W. J. Potter, and from Dr. Eliot to W. H. Spencer. A fellowship that does not reach from Douthit to Gannett is certainly too small for us.

We trust that our co-laborers of the Association will not think these lines written in a querulous spirit. It pains us deeply to differ from our friends, but we make this timely protest as one of the Directors of the Association, in which we expect to remain as a hearty worker and active laborer. We have no idea of withdrawing from the privileges or responsibilities of this fellowship. We are only anxious to make its lists as broad as itself, its directory as inclusive as its benefactions.

Contributed Articles.

FATHER, TO THEE.

A HYMN, TO THE TUNE OF "HENLEY."

F. L. HOSMER.

Father, to Thee we look in all our sorrow;
Thou art the fountain whence our healing flows;
Dark though the night, joy cometh with the morrow;
Safely they rest who on thy love repose.

When fond hopes fail, and skies are dark before us,
When the vain cares that vex our life increase,—
Comes with its calm the thought that thou art o'er us,
And we grow quiet, folded in thy peace.

Naught shall affright us on thy goodness leaning,
Low in the heart Faith singeth still her song;
Chastened by pain we learn life's deeper meaning,
And in our weakness thou dost make us strong.

Patient, O heart, though heavy be thy sorrows!
Be not cast down, disquieted in vain;
Yet shalt thou praise Him, when these darkened fur-
rows
Where now He ploweth, wave with golden grain.

August, 1881.

MEMORY AND MORALS.

J. VILA BLAKE.

Memory has been called the first faculty to develop in infancy, and the first to disappear in age. If this be true, it seems that the child's first mental effort is to assert his own continuance and identity amid all the changes and motions that pass by him, and that the memory of aged persons fails, like a beast of burden, under too great weight. Certainly, immediately after the dawn of sense must come the remembrance which binds together the different objects or occasions of perception. This rapidly grows into a rapturous and immovable persuasion of personal identity. Also, it may be possible that, as the sense of personality grows

weighty with the experience of a full life, the material tool thereof, or fibres of the nervous system which vibrate with its extasies, will be the first to be worn out. Perhaps this relation of memory to personality may explain why reminiscence sometimes so wonderfully is re-established in the last few hours or days of aged persons, or in the last moments of fatal disease, or in the strange illumination and sanity which often come to the weak-minded or crazy at the supreme moment of the body's dissolution, or in the startling perfection of recollection which is said frequently to occur in moments of great peril, when the events of many years or of a long life rush through the mind instantaneously. For at these great moments, when bodily danger presses, or death is certain, the sense of personal identity and of its continuance through all mutations asserts itself mightily, reacting against threatened destruction; and the memory, in which this sense of personal life resides, is quickened, illuminated, and passes instantly in review all the transformations which have passed by it and left it unchanged, perhaps unchangeable.

Memory is a great marvel in itself, and its recorded feats in exceptional instances are among the wonders of the world. There are well authenticated instances of persons repeating long columns of figures, or of words without connection, after once hearing or reading them; or reciting the whole contents of a newspaper after one perusal. There is record of a man who claimed a poem upon hearing it read by the author, and to prove his claim recited it from beginning to end, which the real composer could not do. It is said "that Themistocles could name all the citizens of Athens, amounting to twenty thousand; and that Cyrus knew the name of every soldier in his army." At the age of ten years, Theodore Parker could repeat a poem of 1,000 lines after a single reading. He "used to commit the hymns which the minister was reading, and before the choir began to sing."

There is also a philosophy of forgetting, which some thinkers deem of great importance. It is said that the capacity to wipe the slate clean is necessary in order to write again upon it; or, in mechanical expression, that there is a given amount of energy applicable to remembrance in each person, differing in different persons, but constant in each, and that we could store but very little indeed, if it were required to hold it in actual recollection. But we are able to reduce our requirements continually to a lower level, where they lie mysteriously latent, without being held in remembrance as a burden upon our powers; so that by this capacity to forget, we liberate energy to acquire more knowledge. Thus, some actors testify that the moment they cease to perform a part it disappears utterly from their memory until their duty requires them to study it again.

Memory has also its peculiar and interesting illusions. Many persons have spoken to me—indeed, I think it is a common remark—of having sometimes a feeling or persuasion, more or less

clear and positive, that they remember what they are passing through, as if they had experienced it once before somewhere; as if at some past time, for example, they had enjoyed already a conversation, a meeting, a scene, which they are now enjoying again. Never myself have I experienced this strange sensation; but some persons assure me they have it strongly, and I have read of an instance in which it was developed painfully and ended in confirmed disease. Some explain it by supposing a reminiscence of forgotten dreams; some think that a dim suggestion or association is produced by a simalarity to some other event, but so slight and superficial that the mind cannot trace it; and it has been thought also to "depend upon the reflex actions of the other lobe of the brain, excited by some cause unknown, and which thus produces an almost simultaneous double impression."

Another very curious illusion of memory, in which our notions of time are obscured in a strange way, occurs in dreams. A noise which awakens a sleeping person, frequently will produce a dream first; but the dream does not start from a noise, apparently, but with some previous incidents, leading up to the noise, and ending in it. It is a very strange and wonderful thing that the mind should thus seem to take some steps backward and evolve a series of pictures and incidents antecedent to the event which excited them! This appears so strange that many persons prefer to believe that dreams are actually instantaneous; that they pass before the mind seemingly in a long chain of events, occupying hours or even years, but that really they are pictures presented all at once, and translated by the mind into a story with consecutive incidents.

But in whatever way the illusion be explained, it seems to hint at a certain mysterious relation of memory to our idea of time. In one view, memory appears the faculty cognizant of time; it is the knowledge of things as having been, but now past: the apprehension of continuity and of the connection which subsists in us between what we are and all the conditions in which we have been. But in another view, memory is the extinguishing of time in us; it is the mental hold by which all things coming out of the mysterious abyss of being, to impinge upon us, thenceforward remain fixed forever. It is this abyss which we call the future. When from out this mystery any possibility comes meeting us, it is transmitted at once into the fixity of memory, and though it comes, it never goes. In this way time has but one term in individual experience, the future; for nothing passes by us to pass away. All is buried in us, and time is extinguished in the marvellous force and vividness of recollection. An experience is everlasting. If we could grasp the future by hope or by anticipation or by judgment, as we hold the past by recollection, all would be *now*.

In his "Descent of Man," Darwin writes: "I had a dog who was savage and averse to all strangers, and I purposely tried his memory after

an absence of five years and two days. I went near the stable where he lived and shouted to him in my old manner; he showed no joy, but instantly followed me out, walking, and obeyed me exactly as if I had parted with him only half an hour before. A train of old associations, dormant during five years, had thus been instantaneously awakened in his mind."

Memory ties us by a strong bond to the brute creatures; or, rather, it ties them to us. For certainly where memory is found there must be also the possibility of self-consciousness and the sense of identity. And when there is also intelligence, it is hard to think that such reflection as we see in the elephant, that "great, wise mouse," or in the dog, man's dear companion, may not occupy itself with past experience as well as with present exigencies. "No one," says Darwin, "supposes that one of the lower animals reflects whence he comes or whither he goes, what is death or what is life, and so forth. But can we feel sure that an old dog, with an excellent memory, and some power of imagination, as shown by his dreams, never reflects on his past pleasures in the chase? And this would be a form of self-consciousness." Memory is, indeed, necessary to any intelligence above sensation; and equally, reflection goes necessarily with memory. They involve each other. The total loss of memory would be total loss of mind, because the steps of argument must be retained long enough for reflection to advance to the inference.

The spontaneity of memory is a very serious side of it. It is an important and solemn thought that what goes into memory depends very much on our will, but that what comes out of it is independent of will. This appears in the law of association of ideas. By associations of time, of season, of place, or of thoughts, by relations of likeness or of contrast, or by many delicate suggestions which differ in different minds, memories are called up instantaneously, flashing into the mind like the rays of a dark lantern suddenly uncovered. These principles of association we cannot control. It is in our power to determine a great deal of our experience; especially our mental experience,—what we will think over and love. The pictures on which imagination shall brood, the hopes, the aspirations, the studies, stories, poems, knowledge,—these we may select freely, in the main, or, at least, with so much independence of circumstance as makes us master of the dearest stores of memory and able to determine the drift of mental and moral interests. But we cannot avoid or resist those laws and instances of association which suddenly bring long-resting memories up with startling clearness. Thus we are continually laying up in us, by will, things which, once stored, become independent of will. We may decide upon time, season, opportunity and amount in the deed or indulgence; we can determine neither time nor season nor opportunity nor amount of recollection. It will arise in response to associations, which cannot be fore-

seen or avoided—unimaginable and sudden suggestions of analogy, contrast, habit, or long and subtle chains of ideas which the mind fails to follow. It is a serious thought, certainly, that thus we fasten ourselves forever to anything on which memory may seize. Not only possibly may an occurrence arise in thought at any time, but it is certain that some of the infinitely varied experiences of life will suggest it. It may be forgotten for years, or æons, perhaps, and spring up full and clear in an instant, by some subtle association of ideas. Whatever may be said of the unnatural horrors of the elder Calvinism, that austere creed had certainly a great moral inspiration, and has been the nurse of noble men in spite of its hard and bare logic and its fiery truculence. There is a majesty in the doctrine of remediless evil and of everlasting penalty which must impress a moral being, and had its root, beyond doubt, in a deep moral experience and mighty struggles. In the memory we come upon a law of the everlasting, which seems to found in the philosophy of human nature an unending retribution, whereby men are left forever at the mercy of evil things once done or thought, and memory becomes a closet of skeletons, always ready to shake their horrid shapes at us when any event or association of ideas opens the door. Wordsworth exclaims—

"Ye Powers

Of soul and sense, mysteriously allied,
O, never let the wretched, if a choice
Be left him, trust the freight of his distress
To a long voyage on the silent deep!
For, like a plague, will Memory break out;
And, in the blank and solitude of things,
Upon his spirit, with a fever's strength,
Will conscience prey."

In the same way we lay up our reward by the laws of association. He whose stores of memory are chaste and noble, will enjoy more than his daily walk. He will be attended by the joys of departed days. Every experience will magnify itself with hundreds more, trooping at the beck of its suggestion to fill up the measure of joy and complete the rapture of personal life. Moreover, a mind full of rich and noble experience will enjoy things the more by filling out and enlarging them. It will read more in a book than the meagre capabilities of language can put into the words. Thus what seems barren and bare to one person, will appear full of life and beauty to another. This is the reward of a nobly stored memory. Through the law of association of ideas, the few hints, perhaps, of the book or of the circumstances, being filled out and made to glow with life by an inexhaustible wealth of recollections and imaginations. A beautiful illustration is cited by Abercrombie: Niebuhr, the Danish traveller, "when old, blind, and so infirm that he was able only to be carried from his bed to his chair, used to describe to his friends the scenes which he had visited in his early days with wonderful minuteness and vivacity. When they expressed their astonishment, he told them 'that as he lay in bed, all visible objects shut out, the pictures of what he

had seen in the East continually floated before his mind's eye, so that it was no wonder he could speak of them as if he had seen them yesterday.' With like vividness, the deep intense sky of Asia, with its brilliant and twinkling host of stars, which he had so often gazed at by night, or its lofty vault of blue by day, was reflected, in the hours of stillness and darkness, in his inmost soul."

The mind which is not ill stored, may be empty. Then association is barren and imagination meagre. This is the fate of the man who gives up the glories of thought and of feeling to pursue low and selfish ambitions. For attention, all philosophies agree, is a great part of memory-culture. If attention be not large and generous, embracing earth and man in a noble way, but narrow and mean, memory can have but few and small stores wherewith to endow association or meet suggestion. The eye is then near-sighted, the horizon is contracted; only a small part of nature is known; the mind dwells on one thing and feels one sort of emotion only, until it is taken up therewith and becomes like a little parchment inscribed over and over with a single word. Such persons are like the Dutch tanner at a council of war. When asked his opinion of the best material wherewith to construct a contemplated fortress, he answered that, in his judgment, nothing could be in all respects so serviceable as good leather. Aristotle thought voluntary recollection to be a great distinction between man and his brute fellow-beings; ideas, he thought, drift through the brute mind by spontaneous associations only, but man alone endeavors to remember and recalls voluntarily. However that may be, certainly we share with the brutes the spontaneity of memory. How much and what kind of spontaneous recollection we enjoy or suffer, depends on what we lay up voluntarily, by a large and generous attention, in stores preserved far below the reach of will, but obedient to the subtle spells of association.

FICTION AS AN EDUCATOR.

ANNA B. MC MAHAN.

In UNITY's "Exchange Table," of Sept. 1st, was an item which has received wide circulation through many leading newspapers concerning the free library at Germantown, Pa. This collection of books is described as "a model library," because, although containing 10,000 volumes, there is not a novel among them all! The librarian is reported as approving the exclusion of fiction, because "it does harm to young readers," and because "youthful minds should be led to take up some more wholesome reading—books on travels or natural history or biography—something that will amuse and instruct together." He further states that they have "books on all sorts of trades—architecture, engineering and carpentering—which are a great deal read and of whose usefulness they have no doubt."

This artifice to starve the imagination in order to create an appetite for facts, which goes about to answer the eager questionings of youthful minds concerning the beautiful and ideal in nature and life by treatises upon the mechanic arts, is very like the recent plan of the editor of the *London Times*. He advocated the reform of education by putting out letters and putting in physical science, by substituting for Homer and Shakspeare "the works of Darwin and Lyell, and Bell and Huxley," and proposed to appease the mentally hungry by a generous supply of the voyage of the "Challenger," and the like;—a proposition that met with suitable and brilliant protest in Mr. Matthew Arnold's Cambridge lecture on Literature and Science. One would suppose that the battle over novels had been fought so many times as to make unnecessary all further words in their defence, and that now, when so much of the best thought of the day seeks expression in the form of prose narrative, only ignorance or prejudice would fail to appreciate its place in education.

One feels almost ashamed to defend so trite a proposition, but so long as public libraries follow the example of the one in Germantown, and the press cites such action with approval, so long is it in order to insist that fiction has a higher function than mere amusement, and that whether we read as lovers of polite literature, as students of human nature, or as inquirers into social history, we shall find in it an education of a very potent and universal kind. It is true that as an intellectual exercise novel-reading can take no very high rank. It does not cultivate the understanding like philosophy, nor discipline the memory like the languages, nor explain nature's mysteries like physical science. It is in less direct, yet higher ways, that the novel takes a dignified place in literature.

To what work shall the student of Italy in the Middle Ages be referred when *Romola* has no place on the library shelves? Where shall he find substitutes for its forcible and suggestive pictures of the active and intellectual life of that time? Certainly they are matched in none of the histories. Where can one who inquires concerning American colonial life find anything equal, in many important respects, to Thackeray's *Virginians*? Novelists are careful and painstaking artists, studiously precise in the execution of details. Scott would spend days in verifying some doubtful legendary or archæological point, and Thackeray and George Eliot were no less cautious in their adherence to historical accuracy.

As the naturalist, from a few dry bones of the skeleton, tells what was the living, moving animal, so the novelist from slight and juiceless materials reconstructs the life and acts of a people long buried. Accordingly we are most *en rapport* with the ancients, not through the dim and colorless outlines of the annalist, but through the vivid and picturesque scenes of such works as *The Last Days of Pompeii* and *Hypatia*, or in the magic pages of the *Waverly* series, in which nearly every important period of British history, from the days of

Robin Hood to the days of George III., is reproduced in a manner elsewhere unapproached.

Also, what shall take the place of fiction as a mental stimulus? Who that can look back to some particular romance or novel or collection of fairy tales as an event in his inner history; who that can trace to such a book a start in thought, an impulse directing the mind to channels unknown before, a permanent impression following upon the first enchantment;—who that can do this—and who of us cannot?—will be willing to deny that fiction has a powerful influence upon life and character? Autobiography abounds in confessions of this kind;—of the leading part played by fiction in the awakening of genius. Cobbett dates what he calls "the birth of his intellect" to the time when he read the "Tale of a Tub," spending his last threepence, going without his supper and sleeping by the side of a haystack for the sake of owning the precious volume. Thierry acknowledged that the reading of *Ivanhoe* revealed to him the proper method of historical composition. Recall, also, the familiar stories of the youthful days of Walter Scott and of Burns, and their delight in stories of witches, giants, apparitions, enchanted towers and dragons; Madame de Stael, ordained by her mother to a severe classical training, but undutifully smuggling *Clarissa* under her lesson books, and declaring, years after, that one of the great events of her youth was *Clarissa's* elopement. So long as human nature remains what it is, so long as

"Dumb yearnings, hidden appetites are ours,"

so long shall we demand the food of imaginative literature.

Then, too, fiction is needed for its moral teachings; for its views of life as seen by the most sensitive and penetrating minds, that thus we may supplement our own impressions when they are false or narrow by reason of a limited or unfortunate experience. You may live in an atmosphere of deceit and equivocation. You shall see truth sacrificed daily;—in the struggle for wealth, for power, for place, it is pushed aside, to be heeded or not, as may happen, and you feel that the "world is a cheat," that "honor dwells not in man nor in woman either." But turn to the pages of the *Heart of Mid-Lothian* and read the matchless prison-scene between Jeanie and Effie Deans. Behold the lowly heroine, with heart yearning like a mother's over the younger sister, who is threatened with death on the scaffold and who, she knows, is innocent of the greater crime charged against her. She can save her by giving false testimony as to one thing,—testimony that will injure no one,—yet she will not give it. Then you say, Here was a soul great enough to prize truth above love, above life, above all things. Let me not judge of humanity by my own poor and small neighborhood. Let me not look at the world through my own near-sighted eyes, but let me take that broader view which can alone be called life.

"Truth is stranger than fiction," but it is be-

cause fiction is often truer than any *one* fact. Nature furnishes no perfect models. The artist makes a study of a tree or a portrait, not by copying some particular tree, with its hurts of storm or insect, nor by copying some particular face, with its signs of individual or ancestral sicknesses, but by studying the characteristics that mark the species, and aiming to set forth the ideal model at which Nature seems constantly to aim, though always striking a little to one side. So the novelist's picture of life is often truer to universal human nature than any actual individual experience, and his work is great just in proportion as it is thus true.

It is of such work alone that we now speak. Of course, there is an immense amount of fiction in the market that is shallow, weak, false and detestable, unfit for mental or moral food, and worse than useless in all respects. For such there is no defense; but all things are entitled to be judged by their best rather than by their worst. A strong and deep purpose can alone dignify or even justify authorship of any kind, and fiction thus inspired has a mission second to no other force in literature, furnishing to many persons the realm where the spirit lives its purest life, takes on its sweetest expression, and fills the work-day drudgery with a meaning and a majesty that transfigures the whole world.

Conferences.

THE JOINT CONFERENCE OF THE ILLINOIS LIBERAL FRATERNITY AND THE IOWA UNITARIAN ASSOCIATION.

DEAR UNITY: It is your misfortune that you must receive the good things of our Conferences through the medium of a secretary who is not always there to get them; who, from his six month's isolation, is inclined to overestimate our semi-annual love feast, and who, being filled, selfishly goes home and takes his *siesta* while you wait. Thus your reporter was late to Davenport Conference. Too late to hear the Conference sermon Tuesday evening, and a following paper in the same line of thought, Wednesday morning, by Blake, which were highly esteemed by those who heard them. Not too late, however, to catch at once the warmth of good fellowship pervading the Conference. Would it be inconsistent with the progress of our later religion to go to the past for a name and call ourselves FRIENDS? It seems to me it would state a characteristic of the liberal faith as "Unitarian" does not. Thoroughly pleasant in all its aspects, a fine location, favorable weather, a hospitable people and a friendly press combined to make Davenport Conference a treat and add a glow to the brightness of its flight.

In ministerial representation Iowa Unitarian Association was somewhat lacking; but Iowa lay members have a way of heartily supporting their Conferences that argues well for the future of liberal religion in Iowa.

Holmes' Old Master, after fifty years endeavor and research in all sciences and in all religions, proceeds to

give "the one central fact in the order of things which solves all questions." Does not the disappointment we felt when an interruption robbed us of this key to the universe sometimes befall us when we look for results from our Conferences? The steps we joyfully traced last year, feeling sure of our road, must be retraced and redirected this, in the light of later knowledge. The conclusions we drew, and said "these things are steadfast and true," are but partial truths and not the eternal verities.

Do we not feel that at this day we should have a receipt for a good Sunday School as sure as the housewife's for her loaf of bread? Ought not the "matter with rational religious enterprise" be known and provided against as methodically as the accountant keeps his books?

What a relief it would be if we could grasp one subject at a Conference with a vigor and tenacity which would relegate it to the realm of things settled and finished. The unrest was perhaps more marked than usual at Davenport Conference.

Mrs. McMahon, with her essay on "The New Duty of Religion," which was itself good religion in its excellent workmanship, asked religion to solve the very fundamentals of God and Immortality. Mr. McClaughry, on "Crime, Criminals and Prison Reform," while offering some good suggestions of help, opened up to us the vast dimensions of the work to be done for humanity. Rev. Mr. Rogan, on the subject of "Rational Religious Enterprise in the West," showed the obstacles to recruiting the liberal ranks for the work in hand.

Surer foundations for the soul within, more effective work for humanity without, and fuller battalions—these were the demands expressed, rather than met, by the Conference.

Mr. Cowl, in an eloquent discourse, offered some excellent reasons for his belief and trust in the hand of the Father, back and behind the phenomena of man and nature, and so tended to allay, somewhat, the perturbations at the foundations of things; but the prevalent feeling of the Conference seemed to be, "let him that thinketh he standeth take heed lest he fall."

My limits permit only a mention of the above papers offered. Even briefer mention must be made of others: An essay by Miss Norris, on "Philosophy, Theology and Religion," and a paper by Mr. Miller, on "Unitarian Conversions."

Judge Tiffany, through an unfortunate misunderstanding, was not at the Conference; but, as a compensation, Mr. Elder, who was not expected, came supported by a strong delegation of his people from Keokuk.

It must be understood in no way derogatory to the presiding officer of the Conference to say that we missed from the chair the benevolent face of the President of the Illinois Fraternity. He has grown to be a reliance of our Conference, and a lack is felt when he is gone.

The Women's work in the western Conference was appropriately presented by Mrs. Cole, and the Conference closed with a sermon by Mr. Jones.

Recognizing the fact that from the light and scattering attendance from abroad the reduced rates granted by the railroads were favors extended the Conference

rather than measures of business prudence, the Conference directed their secretary to convey to the railroads the hearty thanks of the Conference therefor. Also, the Conference officially expressed appreciation of the hospitable offices of Davenport friends.

Two or three of our orthodox friends graced some of our sessions, and did not disdain to speak words of approval or reproof.

C. E. SWITZER, Secretary.

THE NEBRASKA CONFERENCE.

The call was for a "Mass Conference of Unitarian and other Liberal Religionists," to be held in the Unitarian Church, Omaha, Dec. 8-10. The call was signed, W. E. Copeland, Pastor of the Unitarian Church of Omaha, and Enoch Powell, State Missionary.

On Wednesday evening, S. S. Hunting, of Des Moines, Iowa, preached the opening sermon, and on Thursday morning a devotional meeting was led by W. D. Cushing, of Creston, Iowa, after which the Conference was organized by the appointing of H. B. Lewis, of Nebraska, to the Chair, and of J. Ll. Jones, of Chicago, as Secretary. The remainder of the session was occupied by the reading of the report of State Missionary and the discussion of the same.

This report was full of interest, not only in its exhibit of work done, but in its incisive and practical comments upon the work there was to do and how to do it, and will be published in these columns in due time. In the afternoon Rev. C. G. Howland read a paper upon "Moses," which was heartily discussed by Rev. Mr. Elder, of Keokuk; Judy, of Davenport; Rev. Mrs. De Long, Jones and others.

In the evening a sermon was preached by Mr. Jones.

Friday morning a devotional meeting was led by Mr. Judy, of Davenport. This was followed by a discussion on the desirability of organization, which resulted in the maturing of a plan and the appointing of a committee to incorporate the "Nebraska Unitarian Association." When the organization is perfected the plans and officers will be duly announced. After which the Conference adjourned.

This is a meagre enough exhibit; and as far as the statistics and display that make a Conference large on paper, this Omaha meeting was a very meagre affair. Coming right on the heels of a most exciting and, to many of the friends, a most disappointing election, the local attendance was very small, which betokened a want of local interest, which was mortifying to some and pathetic to others. Yet measured by those spiritual standards that estimate earnestness, devotion and self-sacrifice, it was a very significant meeting.

The fact that Mrs. Cole, Hunting, Cushing, Elder and Judy, from Iowa, in defiance to that Unitarian law of gravitation which makes it so much easier to travel eastward than westward, showed how deep an interest these friends had in the missionary struggles of a sister State. Rev. J. A. Chase, of St. Joseph Mo., and Rev. C. G. Howland, of Lawrence, Ks., as well as Rev. J. F. Gibbs, all the way from Greeley, Colorado, were there in search of fellowship.

Mrs. De Long was there to tell of the lonely but heroic work she was doing for the Universalist cause in the State. Mrs. Cogswell and one or two other delegates were there from North Platte, to speak of the vitality of the earliest Unitarian plant in the State; while close outside of the unfortunately conceived (architecturally considered) Unitarian Church at Omaha stood the nearly completed little parsonage, showing that things were growing, though very slowly, under the earnest work of Mr. and Mrs. Copeland. Indeed, this was peculiarly a minister's meeting, looking toward a better and wiser work on their part. None the less ministerial was the speech of the Conference because it was made by a lay sister, Mrs. A. O. Abbott, of Grand Island, in which she argued that the great need in Nebraska was a greater education in religious and ethical interest. The Unitarian Church, she argued, had forgotten how to give, and the Missionary must begin to enforce that lesson anew. She said there was money enough, nobility enough and heart enough among the liberals of Nebraska to do a great work if they could but be awakened to their obligations in the matter.

There is something about a Pioneer Conference of this kind that eludes a reporter's pencil, but which appeals to the sympathies and quickens the intellect of those who do attend, in such a way as to atone for the want of number and the absence of popular appreciation. At such meetings the fire burns with a more clear flame; and we know that the nobility and power of utterance is granted to speakers at these small meetings as it seldom is in larger ones.

MICHIGAN CONFERENCE.

The sixteenth semi-annual session of the Michigan Conference was a peculiarly happy one. It was a jubilee over the completion and dedication of the new church at Ann Arbor. The conditions were perfect. The weather was such as only occurs in a Western autumn. The Ann Arbor people were full of delight and satisfaction. Mr. Sunderland's beaming face was a welcome benediction, and the sister churches of the State sent large delegations to tender congratulations and to rejoice in Ann Arbor's joy.

The new church is very finely located on a prominent corner near the University, and with a pleasant outlook across the open grounds of the High School. It is built of the fine boulder stone of the neighborhood laid in broken courses, giving to the walls an unique and very attractive appearance. Its architecture is Norman, the principal feature being a low massive tower, which flanks and supports the whole structure. It is already confessed by the most competent critics to be the finest bit of church work in town. The interior is light and cheerful, finished in native wood, of good acoustic properties and well ventilated. Opening off the main audience room are a handsome parlor and a reading room, connected with each other, and connecting with dining room and kitchen on one hand and with library and minister's study on the other. The cost of the structure, independent of furniture, was \$11,700. The full cost of land, building and furniture has been about

\$19,000. Of this amount \$11,273.46 was raised by the committee appointed by the National Conference in 1880; \$1,000 has been appropriated from the proceeds of the sale of the old church by the American Unitarian Association. Rev. Charles H. Brigham's friends in Taunton, Brooklyn and North Easton have donated about \$2,200 for organ, pulpit and library furniture, and the balance has been paid by the Ann Arbor people themselves. The result of this combined effort is a substantial, beautiful, commodious church, complete in its appointments, which will be not only a constant joy to all interested in it, but a perpetual recommendation to all beholders of the liberal faith which it represents.

The dedicatory sermon was on Tuesday evening, November 21. The sermon was preached by Rev. Grindall Reynolds, Secretary of the American Unitarian Association, and was a noble specimen of an old-fashioned New England dedication sermon. It set forth strongly the foundations of religion and worship in the soul of man, emphasized the special ideas which this church was to stand for, and impressed upon all a great sense of the duty of concentrating themselves to the maintenance and promulgation of those ideas. The act of dedication was by people and pastor, who joined together in setting apart the work of their hands to worship and to fellowship, to search for truth, to doing of duty, and to the service, in all high and holy ways, of God and humanity.

The devotional meeting of Wednesday evening was led by Rev. M. V. Rork, of Sherwood, who told of the trials and the joys resultant from the growth out of the old faiths into the new, and of the value of that new faith to all, especially to the young.

The Conference was called to order at 10:30 by the President, J. H. Farwell, Esq., of Detroit, and the first hour was devoted to reports, by the officers and others, of the condition of the cause in the State. The whole of these reports may be summed up in a single word, "The harvest truly is great, but the laborers are few. Pray ye, therefore, to the lord of the harvest to send forth more laborers into the harvest." At the end of the business hour a very admirable essay was given by Rev. A. N. Alcott, of Kalamazoo, upon "The Work and Influence of Charles Darwin." Mr. Alcott showed how physical discovery had modified theological theory in the past, each larger postulate of knowledge making necessary some higher conception of life and deity. Darwin changes the mechanical creator into interior, ever-developing, infinite life.

The afternoon session was occupied by statements of Rev. J. L. Jones concerning the work of the Western Conference; Mrs. E. R. Sunderland concerning the plan and needs of the Woman's Conference, and Rev. Grindall Reynolds concerning the work of the American Unitarian Association, followed by a very interesting talk by Mr. Jones on "The Way to Make our Sunday Schools Interesting and Useful."

At 4 P. M. the Conference, on the invitation of President Angell, adjourned in a body to the University, and spent a very pleasant hour in passing through some of the many departments of that model of American educational institutions.

The evening session was a grand missionary meeting, participated in by Revs. Reynolds and Jones, Prof. Clarke, of Sherwood, G. B. Stebbins, Esq., of Detroit, Miss Ida Hultin, of Athens, and Rev. Augusta J. Chapin, of the Universalist church. It is impossible to report the good things said by all, and it would be invidious to single out a few. But the audience went away feeling that they never had heard better talk.

Thursday's devotional meeting was led by Rev. Grindall Reynolds, and was a very pleasant season of religious thought and communion. The morning essay was a most excellent and interesting one by Rev. Rowland Connor, of East Saginaw, on "The Worms of the Dust," in which he told of Darwin's wonderful study of these "little ones," and drew some very valuable and inspiring lessons therefrom. The essay was briefly discussed by Rev. T. B. Forbush, of Detroit, and Prof. Mitchell, of Ann Arbor.

The closing essay of the Conference was given by Rev. R. W. Savage, of Mt. Pleasant, on "The Influence of Belief upon Thought and Conduct," and was discussed by Revs. Reynolds, Forbush, Sunderland, Kittredge, Getchell, Mr. Moore, of Adrian, and Mrs. E. R. Sunderland and Prof. Vaughn, of Ann Arbor, and Prof. Clarke, of Sherwood.

A hand of cordial welcome was extended to the church at Sherwood, which came asking the fellowship of the Conference, and bidding them God speed in their earnest and successful work.

Thursday evening the closing sermon of the Conference was given by Rev. T. B. Forbush, on "The Future of Religion." His thought was that the future of religion cannot inhere in Ecclesiasticism, in present theologies, or in ancient mythologies, but is founded on the worshipful nature of man, and is secure as long as that nature remains unchanged, and as long as God is over all.

One of the pleasantest things about this very pleasant Conference was the arrangements by which the members of it and many of the members of the Ann Arbor congregation took their dinners and suppers together in the cheerful church parlors. It increased the sociality and pleasure of the occasion to a very marked degree, and gave a larger and more constant audience at the sessions of the Conference. Everybody came away confident that there was a fine future before this important church, and that very much of its present welfare and future promise is due to the earnest and self-sacrificing labors of the indefatigable pastors, Mr. and Mrs. Sunderland.

The officers of the Conference for the ensuing year are:

- President—J. H. Farwell, Esq., Detroit.
- Vice-Presidents—Dr. T. P. Wilson, Ann Arbor; Hon. Charles S. May, Kalamazoo.
- Secretary—Rev. J. T. Sunderland, Ann Arbor.
- Treasurer—George Stickney, Grand Haven.
- Missionary—Rev. F. E. Kittredge.
- Missionary Committee—Revs. Forbush, Connor, Alcott, Rork, and the Secretary, *ex officio*.

T. B. F.

ANN ARBOR, Nov. 25th, 1882.

DEAR UNITY: In the account which our indefatigable Secretary is to give of the doings of our dedication

and Conference, he will be sure to fail in properly representing his own part of the work. I wish to speak especially of his sermon, given on the last evening of the meeting. Among all the good things said and done, there was nothing better than this. It would be no flattery to give it the highest praise. By all who heard it, it was pronounced an effort worthy of the man and the occasion. Many of Mr. Forbush's friends desire this testimonial added to the report of the Conference.

T. P. W.

Correspondence.

HOME CORRESPONDENCE.

So many events of interest have lately occurred within the immediate neighborhood of UNITY that a brief mention of the same should be made in its columns. I hesitate which one of my items of news to mention first, but without further waiting let me take that first in order of time—the visit of Rev. S. J. Barrows, editor of the *Christian Register*, to our city. Mr. Barrows occupied the pulpit of Unity Church the last two Sundays in October. Many of us who had known him only under the formidable and somewhat elusive character presented in the editorial “we,” were glad of the opportunity of making a nearer acquaintance in actual person. Mr. Barrows preached the morning of the 22d on the suggestive theme, “The Providence of Man,” and on the Sunday following gave a discourse on “Prayer,” one of the most helpful and satisfactory which your correspondent has ever listened to on that difficult theme. I cannot hope to do it justice, even had I the space, in any report given from memory only; but the principle thought presented by the speaker was that the whole subject of prayer was of that obscure and intangible nature which can be best comprehended only when viewed in the light of man's needs, rather than from that loftier but less intelligible standpoint, the divine will and intention. Prayer expresses the natural relation of man to the universe, from the moment when he is sent into the world a wailing helpless infant to the end of life. The practical every-day life of mankind bears testimony to the universal instinct of prayer and faith. What is life but a seeking and asking, a continual aspiration and struggle for something higher? And as for the giving which comes in return for the asking, again nature and experience unite in the guarantee of a response to all honest, faithful endeavor. “Seek and ye shall find, knock and it shall be opened unto you.” There is provision made for the needs of the hungry babe, work and opportunity for all who are in search thereof.

The recent visit of Prof. Kovacs, of Hungary, is an event to be long and pleasantly remembered by those who have had the opportunity to meet this distinguished foreigner, and listen to his wonderful and touching narrative of the Hungarian struggle, extending over three centuries, for the rights of conscience and liberty of speech. Prof. Kovacs gave his discourse on

the history and present condition of liberal thought in his country, at the Church of the Messiah on the evening of the 19th, to an audience much smaller than it ought to have been, but warmly appreciative throughout.

The late convention of the Free Religious Association, held in Hershey Hall, the 23-24 inst., is another event deserving its word of notice and of praise. It is the first meeting which the association has held in the West, I believe, unless we except that held in Cincinnati several years ago. UNITY's space will not permit a full report of the meetings, and I can only briefly indicate their general drift and purpose. As this was the first meeting ever held in Chicago, it was desirable, as the president explained, to observe a certain unity and method in the programme, in order to fully set forth the objects of the society. The opening discourse, delivered by the president, W. J. Potter, after an address of welcome by Judge Booth, was on “The Principles and Aims of Free Religion,” and was a calm, rational plea, at once elevating and convincing in tone, for entire liberty of thought in matters of religious faith and doctrine. The address of the secretary, Frederic A. Hinckley, the following morning, on “The Unwritten Creed of the Coming Religion,” was an attempt to give a somewhat more practical solution to the problem of organization among liberals. The Rev. Rowland Connor followed in a brief, but somewhat too impassioned, discourse on “The Coming Church.”

The paper by Mrs. Anna Garlin Spencer, on “The Relation of Free Religion to Reforms and Charities,” was second to none presented on the convention platform, both for depth of thought and logical arrangement. Mrs. Spencer is an original thinker of finest calibre and large mental grasp. Sunday evening she lectured in Unity Church on “The Education Necessary to American Citizenship,” and arrangements are being made at the time of this writing for one or two parlor lectures.

The address of Rabbi Hirsch, of Chicago, on “The New Problem of Religion,” was eloquent and persuasive, but of somewhat too rambling nature, and not so closely confined to the subject in hand as could be desired, which, it may be said in passing, is apt to be the case with the majority of the discourses delivered on such occasions.

The announcement that Rev. M. J. Savage would speak in the evening, drew a much larger attendance from old friends and parishioners. We forgave him for his subject when we were reminded that the big words were Victor Hugo's and not his. And the discourse proved that the title was well chosen, after all, for it was really changes in the front of the universe that the speaker talked to us about; such changes as came about in the substitution of the Copernican for the Ptolemaic system of astronomy, of the Newtonian physics for the child-like schemes of the universe which preceded it, of the spirit of Protestant Reformation for the mental slavery induced by the Mother Church, and, lastly, of the modern discoveries in biology and kindred sciences for the special creation theories of earlier generations. Space does not permit further mention of a discourse closely

reasoned and inspiring from beginning to end, and which was enthusiastically received.

The convention closed with an address by Mr. Mills on "The Relation of Free Religion to the Condition and Needs of the Age. The high character of all that Mr. Mills has to say on the subjects so near and dear to his heart is well understood, but it is a great mistake to put two such essays as Mr. Savage and Mr. Mills are capable of writing on the programme of a single session, and it was unfortunate for the latter that some place could not have been assigned him where his admirable paper could have more attention than it was able to command from an audience already overweighted with the good things said before. Your correspondent has before had occasion to put in a protest in the columns of *UNITY* against the undue length and crowding of the programme on occasions of this kind, and does not hesitate to repeat the protest here.

C. P. W.

THE PAMPHLET MISSION.

[Miss Ellis, the successful corresponding missionary of Cincinnati, has kindly furnished us with the copy for the following interesting and suggestive letters. We print them as timely supplements to the article by Mrs. Smith, in another column.] Ed.

CANADA, October 11th, 1882.

DEAR MADAM: * * * I have given Mr. Wendte's sermons a second careful reading. I need not express my opinion of them—that is unnecessary. * * *

A year ago I was in the dreariest stage of agnosticism. I was in despair at times, and sometimes my very soul seemed to be in agony. Through reading scientific literature I had been convinced that most of the religious teaching I had learned was false. I had nothing to put in its place. The flippancy and shallowness of Ingersoll and his school disgusted me. I could not find rest in materialism. I considered it as far astray from the truth as orthodoxy. I was nineteen years old, and found myself facing the most tremendous problems of existence. I tried to tell myself to wait for maturer years to solve them, and to a great extent that satisfied me. But I still yearned for *something*, simply this: "My soul cried out for the *living God*." Alas! I could not find Him. I looked around me for a little sympathy, or a kind word, even; but I looked in vain. Every Sunday I heard denunciations of such views as mine. I heard a great deal of "blatant atheists," "infidel scientists," etc. but no sympathy for a despairing agnostic—only scorn and ridicule. It pained me intensely to be misunderstood by even those nearest to me on earth, but I determined to stand firm for what I took to be the truth, if I had not a friend on earth. Oh! for some men to preach a little charity for the views of others, and to consider a man as not being necessarily worse than a criminal because he *cannot* accept their own views! Only once did I get kind words from the pulpit, and that once not in church, but from the desk of "Convocation Hall," Queen's College, (—), and from the foremost man in the Congregational church in Canada. *He was once an agnostic.* God bless him! He comforted me, and I hope many others of his large audience, with kind words.

I owe you a great debt of gratitude for being the means of lifting me out of a state of misery and despair, in

which I had no pleasure in life, into a state of cheerfulness, happiness, hope, and peace,—not intellectual peace, for I do not expect *that*, but *real "soul peace,"* a calm trust, and a real faith in a loving God.

You have also, by means of Mr. Wendte's sermon, "Failure and Success," and Mr. J. M. Savage's "Stones of Stumbling," firmly rooted me in what I think are the grandest conceptions of life a man can have. I trust I shall never consider mere material success in this life to be the highest aim of man. I agree exactly with the sentiments of Mr. Savage in regard to our *ideals*.

I have been surprised to see how largely Unitarian theology is based on science. I owe it to science that my life is something more than daily drudgery. The foundation of my skepticism was laid when I learned the rudiments of natural philosophy in school. I was astonished at what I read of nature's wonders. Since leaving school I have been an ardent reader of all kinds of scientific literature. By means of the *Méchanics' Institute*, I have use of all the magazines, reviews, etc., besides a splendid library. I have read a great deal that I did not understand,—books which are beyond my years; but I have a good idea of what is occupying the minds of the world's thinkers in this nineteenth century. After three years of doubt in regard to "Evolution," and after reading all I could lay hold of on it, I have come to the conclusion that it is the truth.

I am inclined to the "rationalism" of Mr. Savage, rather than to the more conservative school of Unitarianism. I am especially interested in the question, "Was Christ a mere man?" It seems to me there is historical evidence of the resurrection, but I do not incline to belief in miracles, so I am in a "tight place." I cannot get much literature upon the question. "Is the resurrection *fact* or myth," is a question I cannot answer, much as I desire to do so?

The last census (1881) of Canada gave about 3,000 Unitarians out of a population of 4,600,000. But if the church is small its ideas are spreading. I see evidence of that every day. I am sorry that Unitarian churches are so scarce. I would like to be able to attend one. A few weeks ago the pastor of the — church, which I attend, stated in his sermon that an intellectual assent to the doctrine of the Trinity, Deity of Christ, vicarious atonement, etc., was essential to salvation. You can imagine how much more I would relish Unitarian preaching. * * * I eagerly devour the sermons which I read in the *New York Herald*, and I consider the Unitarian ones the best of all.

One of the best lessons I have learned from the literature you have sent me is "Faith," a very different kind of faith from the mere *credulity* I once knew by that name. At times I am dazed and confounded when I think of the great mysteries surrounding us, especially the mystery of death; but I feel a good God is over all, and the main thing is to *do right*, and all will be well.

I write this letter at the close of a hard day's work. My employment is piano tuning in a factory. * * *

I cannot express how much I owe you for the great good you have done me. You have my heartfelt thanks. May God bless you for your work.

Yours respectfully, —

— GEORGIA, October 4th, 1882.

MISS SARAH ELLIS: I received "Positive Aspects," was well pleased. I have read it, and have loaned it to three ministers to read. They speak well of it. I will send you fifty cents to pay for it. I want to keep it for this settlement, and especially for our Sunday School. O, what a blessing it would be if we only could get our people to reading such works as you have been sending me! It would do more to enlighten the South than all the Northern Methodists that can be sent here, and I am confident would induce a much better state of feeling among ourselves.

Since I commenced to correspond with you some of my neighbor preachers have sent for Channing's and Swedenborg's works. Can I order by you for the same for a good Baptist minister, Rev. M. —, and others? I am well pleased with the *Register* and other papers. I would like to have my name as a Unitarian entered on your list, and I intend to do all I can for the benefit of this community and the glory of God. Since I have advocated Unitarian principles I have been called a preacher of the devil. Christ was called the prince of devils.

The Study Table.

All Publications noticed in this Department, as well as New and Standard Books, can be obtained of the Colegrove Book Co., 40 Madison street, Chicago.

BOOKS RECEIVED.

- DRAKE, THE SEA-KING OF DEVON. By George M. Towle. Lee & Shepard. Boston. From S. A. Maxwell & Co., booksellers, Chicago. pp. 274. \$1.25.
- THE WISDOM OF THE BRAHMIN. A Didactic Poem. Translated from the German of Friedrich Ruckert. By Charles T. Brooks. Books I-VI. Roberts Bros. Boston. 1882. pp. xii., 252. Price, \$1.25.
- ART AND NATURE IN ITALY. By Eugene Benson. Boston. Roberts Bros. 1882. pp. 188. Price, \$1.00.
- NORSE STORIES. Retold from the Eddas. By Hamilton Wright Mabie. Boston. Roberts Bros. 1882. pp. 169. Price, \$1.00.
- A LITTLE PILGRIM. Reprinted from *Macmillan's Magazine*. Boston. Roberts Bros. pp. 123.
- THE JOLLY ROVER. By J. T. Trowbridge. Boston. Lee & Shepard. 1883. Cloth. Illustrated. pp. 292. Price, \$1.25.
- THE LIVE OAK BOYS. By Elijah Kellogg. Boston. Lee & Shepard. 1883. Cloth. Illustrated. pp. 356. Price, \$1.25.
- HOME LIFE IN THE BIBLE. By Henrietta Lee Palmer. Boston. James R. Osgood & Co. 1882. Cloth. 220 illustrations. pp. xviii, 428. Price, \$3.50.
- LETTERS OF LYDIA MARIA CHILD, with a Biographical Introduction by John G. Whittier, and an appendix by Wendell Phillips. Boston. Houghton, Mifflin & Co. pp. xxv, 280.
- THE NATURE AND FORM OF THE AMERICAN GOVERNMENT Founded in the Christian Religion. By the Hon. George Shea. Boston. Houghton, Mifflin & Co. 1882. pp. 82. Price, 75 cents.
- FOOTLIGHT FROLICS. By Mrs. Chas. F. Fernald. Boston. Lee & Shepard. 1883. Paper. pp. 236. Price, 30 cents.
- THE YOUNG SILVER SEEKERS. By Samuel Woodworth Cozzens. Boston. Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Cloth. pp. 343. Price, \$1.00.
- ALL ADRIPT, OR THE GOLDWING CLUB. By Oliver Optic. Boston. Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Cloth. pp. 340. Price, \$1.25.
- "RING OUT, WILD BELLS!" By Alfred Tennyson; with Illustrations from Designs by Miss L. B. Humphrey. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Full gilt. Price, \$1.50.
- "THAT GLORIOUS SONG OF OLD." By Edmund Hamilton Sears. Illustrated by Alfred Fredericks. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Full gilt. Price, \$1.50.
- "CURFEW MUST NOT RING TO NIGHT." By Rosa Hartwick Thorpe. Illustrated. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Full gilt. Price, \$1.50.
- "OUR LITTLE ONES," for 1883. Wm. T. Adams (Oliver, Optic).

Editor. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. Cloth. Illustrated. pp. xvi, 384. Price, \$1.75.

EMERSON AT HOME AND ABROAD. By M. D. Conway. Boston, James R. Osgood & Co. Chicago, Jansen, McClurg & Co. 1882. Cloth. pp. 383. Price, \$1.50.

THE WONDERFUL CITY OF TOKIO. By Edward Greely. Boston, Lee & Shepard. Chicago, Jansen, McClurg & Co. 1883. Illuminated Cover. pp. xlii, 301. Price, 1.75.

LITERARY NOTES.

From over the sea comes the attractive promise of a series of biographies, entitled "Eminent Women," to be written by women. The early volumes of the series will include "George Eliot," by Miss Mathilde Blind; "Emily Bronte," by Miss Mary Robinson; "George Sand," by Miss Bertha Thomas; "Mary Lamb," by Mrs. Gilchrist, and "Maria Edgeworth," by Miss Helen Zimmern. — T. W. Higginson, in the *Woman's Journal*, tells of how he sent \$30 worth of sunshine into the lives of a family of children in Indiana, by selecting for the grandfather the following list of books, which he thinks he would allow to remain just about as it is were he asked to do the thing over again:

- Snow-Bound. Illustrated. Whittier.
Life of Longfellow. Kennedy.
A Summer in the Azores. Baker.
Among the Isles of Shoals. Celia Thaxter.
The Boys of '76. Coffin.
The Boys of '61. "
Story of our Country. Richardson.
Book of American Explorers. Higginson.
Sir Walter Raleigh. Towle.
Child's History of England. Dickens.
Tales from Shakespeare. Lamb.
Tales from Homer. Church.
The Wonder-Book. Illustrated. Hawthorne.
Young Folks' Book of Poetry. Campbell.
Poetry for Childhood. Eliot.
Bits of Talk about Home Matters. H. H.
The Seven Little Sisters. Andrews.
Hans Brinker; or, the Silver Skates. Dodge.
Room for One More. Mary T. Higginson.
King Arthur for Boys. Lanier.
Doings of the Bodley Family. Scudder.
Mother-Play and Nursery Rhymes.
Children's Robinson Crusoe.
The Four-footed Lovers.
Mammy Tittleback and her Family. H. H.
The Little Prudy Books. Six volumes.

And all this for thirty dollars. This reminds us of an attempt we made some months ago of sending as much bread to the mind and heart of a farmer boy as was possible for a dollar, and this was the result:

- Robinson Crusoe.
Baron Munchausen.
The Vicar of Wakefield.
Cooper's Last of the Mohicans.
Tom Brown at Rugby.
An Old Lawyer's Temperance Tale.
George Eliot's Silas Marner.
George Eliot's Scenes from Clerical Life. Two volumes.

Then we had seventeen cents left for postage. The type in none of the volumes would seriously affect a working boy's eyes, whose duties would not permit him to read long at any one time. But this last list suggests a question of conscience, which has been lying in our drawer for some time, waiting for time to think of it. Perhaps it is best to submit the question to the reader. What have you to say in answer to the following:

DEAR UNITY: In a recent number, issues of the "*Franklin Square*" and "*Seaside*" are commended to Sunday School teachers and scholars. Former numbers of *UNITY* have referred to them in the same tone. May I then put to your readers the question of conscience involved in the matter?

Whether from morbid or unenlightened conscience, I confess I have not yet seen my way to buying these publications (or the other similar "series" or "libraries"), though longing to do so, and realizing that by careful selection from these cheap publications, and binding together in suitable sets, a most excellent library might be procured for a mere song. It has been a great

temptation to buy thus, say for \$10, what might easily have cost \$100 under the old dispensation,—volumes neatly bound, handsomely and clearly printed, and covering the fields of history, biography, science, fiction, poetry, and the rest. Could the enterprise be defended, here was a great opportunity which the public at large ought to avail itself of.

But, now, can it be justified? It could not stand an hour if there were a decent copyright law, and for that, I suppose, we are all praying. No disguise, I take it, is attempted of the fact that the great cheapness is largely at the cost of author or legitimate publisher. Do we sanction this? (A member of the Harper house informed me that they were driven to the "*Franklin Square*" Series to fight the "pirates," but in doing so were compelled to reduce very largely their former rate of payments to authors.)

So, while we may properly hope that even under a copyright law, and without defrauding any one, the cost of books may be very greatly reduced,—by change of form, use of slightly inferior paper, increased circulation, and all this, especially in the case of old authors, now the world's property—points in regard to which these very ventures have taught us much,—I do not yet see how we can justify the present cheap issues, or buy them.

With the scandalous theft before our eyes by which the *Britannica* is now being re-published by a Philadelphia house, and the unauthorized reprinting of the English Reviews by the "*Seaside*" publisher, will it do for us to be lax in this matter? I have asked a number of the brethren privately, but without satisfactory removal of scruples. To say, as one of them did, that the moral status of the publishing business generally is not high, and that the relations of the large and recognized houses to each other are far from defensible, does not seem to help us much. Two wrongs do not make a right. I long very much to buy. Can any of your readers show it to be right?

Sincerely yours,

H. D. C.

Dublin, N. H., Sept. 28, 1882.

MOTHER GOOSE FOR GROWN FOLKS. By Mrs. A. D. T. Whitney. New revised and enlarged edition. Illustrated by Augustus Hoppin. Boston: Houghton, Mifflin & Co. 1882. \$1.50.

Mrs. Whitney's faculty in putting a meaning and significance to things where the mere commonplace could find none is certainly remarkable. It has been carried to an extent in some of her later works that has led some irreverent souls to vote it tiresome. It cannot be said to be so in this volume. There is not enough of the book itself, in the first place, to make it wearisome, and then there is a feeling that will be curiosity in some persons to see what deeper things can be put into such simple things as Mother Goose melodies; in other persons amusement at the successful ingenuity with which it is done. Then, again, there is no painful straining to put in the deeper meanings of life and thought, but so much of it is the lighter vein of criticism, cynicism and comment that it is easy reading. Not by any means, that it is unprofitable reading. It is much better calcu-

lated than some of the author's more labored attempts to impress those who need most to be impressed with the hidden significances of things. Whatever can set the shallower minds of the day upon looking on all sides for suggestions of thought is a valuable addition to the tool chest of culture. It is, indeed, largely in just this power of seeing the greater in the smaller that we care to be enabled to reach that grand goal of Jean Francois Millet's ambition: "to make the trivial express the sublime." It is a good book to "leave round," for young folks especially to pick up and make their own discoveries in. Just for this reason it is a book that should never be specially or enthusiastically commended to their reading, as the suspicion that there is a moral to be impressed or rather imposed on one under comical guise of Mother Goose, will repel those to whom it is so commended. A failure to catch the animus of the book will make it repulsive to any one upon whom it may be too warmly urged.

It speaks well for the appreciation of the book that while it is not one that is found on everybody's table, or often made the topic of conversation, that the publishers should have ventured an enlarged and improved edition.

T. H. E.

A MODERN INSTANCE. Wm. D. Howells. James R. Osgood & Co. Boston.

It is the universal verdict of both critic and reader that Mr. Howell's last work is his best, unless exception is taken in one or two respects in favor of "*A Foregone Conclusion*." "*A Modern Instance*" affords the signs on every page of a larger grasp of those conditions and elements which make up the sum of life's experience, and which it is the novelist's function to give as complete and just a portrayal of as his genius will permit, than Mr. Howells has revealed in any of his previous efforts. The qualities of his work are well understood; his exquisite workmanship, his rare mastery of a fine and searching diction, his fine sense of humor, his power of keen analysis and observation in the presentation of certain types of character most familiarly associated with his pen, are wholly his own, and quite unapproachable in any other writer. In "*A Modern Instance*" we have the same charm and freshness which always attaches to Mr. Howells' form of narrative, with something much deeper and better. The work contains both a searching analysis and a vivid picture of modern American life, with "a self-made man" for a hero, whose native quickness and capacity find no obstacle to their complete success except the very important and damaging one of utter consciencelessness of motive and purpose. Several features of this new brisk American life of ours came in for passing notice and review in the course of the story, as the methods and objects of modern journalism, present skeptical tendencies in religious matters, the divorce laws, etc. UNITY has not space to devote to an extended review of the entire book, and can only add its few words of commendation to the general verdict of praise which this latest work of one of the most accomplished writers of his time has so justly won for itself.

C. P. W.

LIEUTENANT DAHENOWER'S NARRATIVE OF THE "JEANNETTE."
Jas. B. Osgood & Co. Boston.

This little pamphlet contains the same account of the adventures and sufferings of the crew of the ill-fated *Jeannette* which appeared in the columns of the New York *Herald* a short time after the return of Lieutenant Dahenower and other survivors from their perilous voyage. It is also intended as the precursor to a larger volume, which the author intends to publish so soon as his health permits, giving a more complete account of his Arctic explorations and the course of the *Jeannette*.

C. P. W.

The Unity Club.

OUTLINES FOR A STUDY

OF

JOHN GREENLEAF WHITTIER, HIS POEMS.

Planned for home-reading, and from four to twelve class-meetings with written papers and conversations. The page-references are to the "Household Edition." The aim has been to make the lists a more thorough index to Whittier than was attempted with the previous poets; so references are often repeated under different subjects. If possible, date the groups of poems in the table of contents of the book, before beginning study.

I.

NEW ENGLAND.

(1.) NEW ENGLAND SCENERY.

"Old summer pictures of the quiet hills."

"With salt sea-scents along its shores
The heavy hay-boats crawl."

"Old roads winding as old roads will,
Here to a ferry, and there to a mill."

Hill and Lake.	PAGE.		PAGE
HILL-TOP.	140	MIRIAM (beg.)	341
SUMMER BY LAKE, I., II.	183	HAMPTON BEACH.	127
KENOZA LAKE.	248	TENT ON BEACH.	294, 297
MT. PICTURES, I.	278	Fields.	
AMONG HILLS (beginning)	327	TRAILING ARBUTUS.	431
SUNSET ON BEARCAMP.	404	PICTURES, I., II.	163
SEEKING WATERFALL.	404	AMONG HILLS (beg. Prel.)	325
River and Sea.		OLD BURYING-GROUND.	240
MERRIMACK.	26	ST. MARTIN'S SUMMER.	420
OUR RIVER.	280	LAST AUT. WALK (beg.)	208
REVISITED.	321	LINES AGRIC. EXHIB.	249
JUNE ON MERRIMACK.	406	FOR AUTUMN FESTIVAL.	260
PROPHECY OF S. S. (end)	224	SNOW-BOUND (beg.)	286
PREACHER (beg.)	249	CLEAR VISION.	331
COUNTRESS.	276	PAGEANT.	369
PALATINE (beg.)	310		

NATURE AT WORSHIP. 313

Conversation—Our poet's range—one New England river from its hill-sources to its sea-mouth. Any other than N. E. scenery in Whittier? (See pp. 153, 162, 187.) Would he have seen more poems in Nature by traveling?—His best bit of photographing in the pictures named? and the picture most successful through its feeling? Form and feeling as two tests of success in art. Is the feeling as well as the form in Nature itself,—or where does it come from into Art?—Does hill or sea tell most to him? The season he loves best? The mood of Nature which he oftenest reflects? Is it the beauty or the strength of

Nature which he gives? (Read "To A. K.," p. 151.) Which of our poets best puts the *strength* of the hills and seas and skies into words?—Compare the *snow-falls* in Whittier, Emerson, Longfellow, Lowell and Bryant; and W.'s "pageant" with Bryant's in "Winter Piece."—For earlier form of "Nature at Worship," see "Hymns of the Spirit," 321: has W. improved it?—To your feeling is Nature a cathedral, or is W. nearer right in "The Meeting," p. 335?—Any anecdotes about special poems named above? Find the mottoes suggested above, and select yours.—Are you losing, or finding, the poetry of the poems by your criticism, in these studies? Alston's rule of art-criticism,—“Never judge a work of art by its defects.” Is it in you to criticise and at the same time to admire?

(2.) NEW ENGLAND FOLK.

"I love it for my good old mother's sake,
Who lived and died here in the peace of God."

"The stubborn strength of Pilgrim Rock."

	PAGE.		PAGE.
SNOW-BOUND.	286	CHILD SONGS.	291
MT. PICTURES, II.	279	LITTLE PEOPLE (in "Child Life.")	
AMONG HILLS (Prel.)	325		
AMONG HILLS.	328	PASTORAL LETTER.	53
PROPHECY OF S. S. (mid.)	224	MASS. TO VA.	62
TO SCHOOLMASTER.	173	PINE TREE.	68
COUNTRESS (Prel. end.)	275	MOLOCH IN STATE ST.	160
HUSKERS.	116		
PUMPKIN	126	OUR STATE.	150
SONGS OF LABOR.	112-119	LAST AUT. WALK (end.)	210
PREACHER.	249	MAY FLOWERS.	211

Conversation.—Three types of N. E. home-life (pp. 286, 325, 328): which nearest to average country-life in our land? That "best room,"—that "stranded village,"—have you ever seen them? Compare Emerson's "Moadnoc" folk.—Any other such picture of home-life in American poetry as "Snow-Bound"? An evening might well be spent on this poem alone; look up allusions like "Pisa's Miracle," "Dame Mercy Warren," etc.; illustrate its several parts from other poems of Whittier; compare it with Burns' "Cotter's Saturday Night." Which has the more unity, the more interest, etc., and give reason for the opinion.—Are the "Songs of Labor" a success? Idealizing bread-and-butter work. The poet of pumpkin pie.—The childlessness of Whittier's poems another sign of his genuineness.—Better the mottoes suggested above.

(3.) NEW ENGLAND LEGENDS AND BALLADS.

"And now our modern Yankee sees
Nor omens, spells, nor mysteries."

"The lawyers smiled that afternoon,
When he hummed in court an old love-tune."

"The heathen horde."	PAGE.	Sea-side and Village.	PAGE.
MOGG MEGONE.	1	SKIPPER IRESON.	225
FUNERAL TREE.	31	SWAN-SONG.	229
MARY GARVIN.	202	WRECK OF RIVERMOUTH.	297
TRUCE OF PISCATAQUA.	231	DEAD SHIP.	300
GARRISON OF CAPE ANN.	221	PALATINE.	310
GRAVE BY LAKE.	299	DOUBLE-HEADED SNAKE.	228
VANISHERS.	321	KATHLEEN.	171
NOREMBEGA.	347	SYCAMORES.	227
"A ranter to worry."		COBBLER KEEZAR.	270
CASS. SOUTHWICK (1658)	28	"Love's Miracle."	
EXILES (1680)	37	MAUD MULLER.	204
KING'S MISSIVE (1661)	419	RANGER.	206
IN OLD SOUTH (1677)	408	TELLING THE BEES.	226

"A witch to drown."	PAGE.	"Love's Miracle."	PAGE.
EXTR. FROM N. E. LEG.	127	AMY WENTWORTH.	274
WITCH'S DAUGHTER.	218	COUNTESS.	275
WITCH OF WENHAM.	401	MAIDS OF ATTITASH.	305
CHANGELING.	304	AMONG HILLS.	327
CALEF IN BOSTON (1692)	144	SISTERS.	375
PROPHECY OF S. S. (beg.)	223	MARGUERITE.	376

Conversation.—What poem shows the earliest signs of the coming Whittier?—Whittier's Indian *vs.* Longfellow's,—is it fact *vs.* poetry? With the next two groups compare Longfellow's "John Endicott" and "Giles Corey:" which is the more vivid,—L.'s drama, or W.'s ballad, way? Note the different way (ode or epic) from either in which Lowell is poet of our early history; and the subjects he avoids. Have L., W. and Hawthorne exhausted the romance of Puritanism, or only "prospected" on it? Read "Pastoral Letter," p. 53, for part of W.'s motive. What can be said in excuse for the Governor and the Judge?—Pilloried in a poem: the facts about Skipper Ireson and the King's Missive? Explain "Kathleen."—Does "Maud Muller" deserve its popularity? Why? See the "Reader's" answer to comments on p. 307.—Better the mottoes suggested.

II.

TRUST.

(1.) THE ETERNAL GOODNESS.

"A cry between the silences."

"But nothing can be good in Him
Which evil is in me."

"That more and more a Providence
Of Love is understood."

In Mystery.	PAGE.		PAGE.
QUESTIONS OF LIFE.	157	CHAPEL (beg.)	153
TRUST.	170	BURIAL OF BARBOUR.	211
SHADOW AND LIGHT.	234	THY WILL BE DONE.	261
SNOW-BOUND (Where'er)	292	EIN FESTE BURG.	262
A. R.'s PRAYER (beginning).	281	ASTREA AT CAPITOL.	265
MEETING ("So Sometimes").	336	BATTLE AUTUMN.	265
PRAYER OF AGASSIZ.	383	LAUS DEO.	316
IN QUEST.	387	PEACE CONVENTION.	149
OVERRULED.	414	ITALY.	283
In Trial.		DISARMAMENT.	374
DREAM OF SUMMER.	109	MY TRIUMPH.	352
CLEAR VISION.	331	In Sin.	
TO A. K.	151	HUMAN SACRIFICE, VII.	104
SUMMER BY LAKE, II.	184	A WOMAN.	374
WISH OF TO-DAY.	150	PRESSED GENTIAN (end)	414
JAULER.	190	TWO RABBIS.	333
COMMON QUESTION.	322	ANSWER.	337
MY PSALM.	242	FUNERAL TREE.	31
SEEKING WATERFALL.	405	GRAVE BY LAKE.	300
MY TRUST.	431	OLD BURYING GROUND.	241
In History.		CRY OF LOST SOUL.	283
REFORMER.	99	DIVINE COMPASSION.	339
LEGEND ST. MARK.	142	ROBIN.	395
SEED-TIME: HARVEST.	151	TWO ANGELS.	411
		MINISTER'S DAUGHTER.	430
		THE ETERNAL GOODNESS.	313

Conversation.—Whittier, the poet of Trust. Trust in what,—first in God and so in Goodness, or first in Goodness and so in God? What is his favorite argument for God's goodness? Do you accept it? Has he a theory of Evil? At bottom, has he reasons for his trust or trust under his reason? Are trust and optimism the same thing? Are all great poets great trusters? Trust in itself a sort of poetry.—Truster—and thereby Prophet: Whittier's perfect sureness that, as God liveth, slavery would die, and that God's Love can empty Hell.

—His recognition of *Law*,—is that as clear to him as Love? Does Fate, the "Over-rule," pervade his thought like Emerson's? The *heredity*-passage in "Snow-Bound," where else in English poetry do we find that truth as yet recognized? The way in which new recognitions of Science dawn in poetry.—Whittier's anti-Calvinism; its intensity; compare it as to fairness and as to influence with the laughter-way of Ingersoll.—The two noblest poems in each group above? What true "hymns" can you quarry from the poems above? (In our hymn-book, seven or more from them.) Better the mottoes suggested.

(2.) "OUR MASTER."

"O Love, O Life, our faith and sight
Thy presence maketh one."

	PAGE.		PAGE.
HOLY LAND.	81	A. R.'s PRAYER ("Thou").	282
PALESTINE.	82	ST. HELENA HYMN.	285
CHAPEL (beg. and end)	153	MEETING (end)	337
HUMAN SACRIFICE, VI.	103	MIRIAM ("Wherever")	342
MY DREAM (end)	195	VESTA.	392
OVER-HEART.	237	THE HEALER.	393
TRINITAS.	239		
THE ROCK.	244	OUR MASTER.	319

Conversation.—Whittier the poet of Broad Church Orthodoxy; for his thought of "Christ" is mainly that of Beecher, Robertson, Stanley, etc. What lines state the thought most clearly to you on the side of "incarnation,"—on the side of "atonement,"—on the side of "present help?" The relation of this "Christ" to the "Eternal Goodness,"—is he its vivid symbol, or something more? Do you find any "vicarious" atonement in W.'s thought? Do you not believe in his "Trinitas?" Are you, then, a "Trinitarian" of the churches, or is he a "Unitarian" of the churches,—or neither? Of what things is Whittier a keen critic? Is he a critic, or mystic, in his theology? What is a "mystic" in religion; and what a "critic;" and are they contradictory? How many noble "hymns" can you find in "Our Master?" (In our hymn-book there are three from it.) Is there anything you would alter in the poem? Note (here, and under the last subject) how a poet tries many times to say his thought, and at last says it!

(3.) "THE SILENT LAND."

"And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore."

"The thought of thee is home."

Wonder: Trust.	PAGE.		PAGE.
MY SOUL AND I.	92	GONE.	139
SUMMER BY LAKE, I.	183	IN PEACE.	162
MY DREAM.	195	SISTERS.	249
RED RIVER.	247	VESTA.	392
RIVER PATH.	284	SNOW-BOUND.	288-290
ETERNAL GOODNESS (end)	319	VANISHERS.	321
A MYSTERY.	389	"HER WINDOW"	302
FOLLEN.	96	SEA-DREAM (mid.)	389
SINGER.	371	DEAD FEAST.	421
TO L. M. C.	353	The Future Life.	
WITHIN GATE (L. M. C.)	423	A. R.'s PRAYER (end)	282
BAY. TAYLOR, I., III.	429	BROTHER OF MERCY.	303
Gone.		SEEKING WATERFALL (end)	406
ANGEL OF PATIENCE.	96	GARRISON.	428
LUCY HOOPER.	131	The last nine poems under	
TO MY FRIEND.	138	"Eternal Goodness."	

Conversation.—Sum up W.'s own definite answers to his wonder,—his "arguments" for immortality. Wonder about,—is there any wonder *if*? Then note how many symbols Nature gives him for his trust, and his different names for the life beyond.—Should you say "resignation" of W.'s thought?—Note the points in which his heaven-thought is definite. Is it the common thought now, or not? Is there any other way in which there can be heavens beyond heavens? Is Whittier a "Universalist"? Do not all such names (Universalist, Unitarian, Orthodox) seem—*what*, as we try to put them on such faith or such faith-holders? Is his faith based on Bible texts? Which poem contains his thought of doom?—The poems dearest to you, above? Your explanation of the experience in "A Mystery"? Compare "Old Burying Ground" with Bryant's "Burial-Place" and "June." Compare Longfellow, Lowell and Whittier as poets of Immortality. Would the poems of the three together make an American "In Memoriam"? Why not try to arrange them so yourself? How many times have you read Tennyson's poem?

Notes from the Field.

GRAND HAVEN, MICH.—Rev. C. A. Roys, of Bolton Mass., is to occupy the pretty new church during the month of December.

BOSTON.—We hear such pleasant news of our brother Herford, in Boston, that we cannot resist the temptation to give to our readers some hint of it, though it come through contraband sources. His congregations are steadily increasing, and his Monday afternoon class, from 4 to 5, *numbers sixty men and women.*

LAPORTE, IND.—A week-night visit to this pastorless congregation ended in their girding themselves anew for the fight. An invitation has been sent to Rev. C. B. Ferry, Massachusetts, to come on a three months' experiment. This is sensible candidating. We hope Brother Ferry will be able to say "yes," and the "yes" will result in a permanent settlement.

CLEVELAND, Ohio.—The Adelbert College, or the Western Reserve College that used to be, has recently been dedicated, President Gilman, of John Hopkins University, taking part. The Cleveland foundation of this rejuvenated institution is \$500,000, the gift of Amasa Stone. Preparations are being pushed with all practical haste for the establishment in the same neighborhood, in due time, of the Wade College, an institution in which our readers have so much expectation.

IOWA CITY.—Rev. Oscar Clute is delivering a course of lectures on "Religion from the Standpoint of Science," they being largely attended by the college students. One of the classes recently took its religious statistics with the following results: In religious matters there were: Presbyterians, 10; Methodists, 9; Catholics, 2; Congregationalists, 3; Christians, 5; Baptists, 5; Episcopalians, 6; Lutherans, 1; Unitarians, 4; Universalists, 7; Infidels, 8; Agnostics, 4; Free Thinkers, 9; "Independents," 7; "Scattering," 3.

CHURCH FAIRS.—The church bazar, wherein enthusiastic women exhibit a great many useful and useless things for the Xmas time, where many oysters and many cakes are disposed of for religion, is once more abroad in the land. The ladies of Unity Church in Evansville, Ind., have just completed their first fair, where, in addition to the above-mentioned attractions, there was a broom drill, under the command of a young lady captain. The whole netting about three hundred dollars.—Mr. Gannett's church is to hold its annual fair, December 7-8, in Market Hall; and the ladies of the Church of the Messiah, of this city, are to hold theirs, we believe, on the 22d of December.

ESSEX CONFERENCE.—At a recent meeting of the Essex Conference, held at North Andover, Mass., the following resolution, introduced by Rev. S. B. Stewart, of Lynn, was unanimously adopted:

Resolved, That as this Conference has no jurisdiction over the peaceful going and coming of any member at his option, and is powerless to resist the attraction which any sister conference or church may have for any member of its happy fellowship, we regret the transfer of the ministerial relations of Rev. George Batchelor, which deprives us of his presence and always active and useful co-operation. At the same time we congratulate him upon what better fortunes and larger opportunities may be in store for him, and the church of the Unity, Chicago, upon the selection of a minister who carries with him our heartiest God speed.

This is another tribute to the genuineness of our friend Mr. Batchelor. We are reconciled to the loss of the Essex Conference in the thought of the exceeding gain to the Western Conference; and in response to the hearty God-speed of the Eastern brethren, we of the West send back an equally hearty "thank you," with a promise that we'll try, so far as lies in our power, to make good the fellowship he has left behind, and to merit the clear head and kind heart that he brings into ours.

CHICAGO.—Thursday, the 23d ult., was a UNITY field day in this city. In the afternoon the Unitarian Woman's Association met at Unity Church, one hundred and thirty strong. For the first time in its history a masculine intrusion was suffered. Prof. Kovacs, Mr. Batchelor, and Charles W. Ames, of Boston—welcomed because he was the son of his father—were present. The social interest of the occasion, great as it was, was exceeded by the interest in the careful discussion of the life and writings of Theodore Parker that followed. In the evening a very interesting meeting was held of the Channing Club at the rooms of the Union League. The Club welcomed to its board, as honored guests, Prof. Kovacs, of Hungary, W. J. Potter, F. A. Hinkley, C. D. B. Mills, of the Free Religious Association, and Rabbi Hirsch, of this city. The discussion that followed the collation, on "Unitarianism and Its Mission," was a very interesting and suggestive one, in which Messrs. Hirsch, Mills, Follansbee, Batchelor and others took part. B. T. Moulton, Esq., presiding. Several new members were elected, important business transacted, and steps taken to increase materially the membership of the Club. Every Unitarian layman in the city ought to be a member, and it is to be hoped that they will not be backward in expressing their willingness to join.—The visit of the Rev. M. J. Savage, of Boston, to this

city, in connection with the meetings of the Free Religious Association, gave great delight to his many friends, old and new. His masterly grasp of the problems of to-day, and his clear vision into things religious, were much appreciated by those who heard him at Hershey Hall, Nov. 24th, and at the Church of Messiah the Sunday evening following. If ever there was a prophetic call for one to come and declare the words of a rational and reverent faith in the wilderness of dogmatic credulity and incredulity, there is just such a call as that to-day for Mr. Savage, or a man just like him, to come to Chicago and do a work that is absolutely immeasurable.

Announcements.

UNITY RECEIPTS.

Nathan Mears, \$1.50; Mrs. W. D. McCue, \$1.50; Rev. George W. Kent, \$1.50; Rev. Alex. McConnell, \$1.50; Miss J. A. Hill, \$3.00; Mrs. H. C. Bulen, \$1.50; George H. Allen, \$4.50; Mrs. C. M. Dunn, \$0.28; H. T. Thompson, \$3.00; Prof. Alex. Kerr, \$1.50; Rev. George Batchelor, \$1.50; Capt. L. A. White, \$1.50; Mrs. Harry Fox, \$1.50; J. K. Lowry, \$1.50; Mrs. True Morton, \$3.00; A. G. Munn, \$1.50; James A. Dupee, \$3.00; Wm. H. Baldwin, \$1.50; Rev. John F. Moors, \$1.50; T. Wigglesworth, \$1.00; Rev. Wm. Brown, \$3.00; Mrs. J. Grover, \$1.50; Charles F. Dole, \$3.00; Mrs. F. E. Bliss, \$1.50; Mrs. Geo. Clapp, \$1.50; George F. Tower, \$1.50; George P. Whitelaw, \$3.00; F. M. Choquill, \$2.00; C. W. Hills, \$5.00; L. A. Groff, \$1.50; Rev. C. A. Bartol, \$1.50; H. S. Nichols, \$3.00; C. W. Brown, \$3.00; Mrs. J. McConkie, \$3.00; Jas. C. Brooks, \$1.50; Mrs. E. H. Ellis, \$1.50; J. C. A. Hill, \$5.00; Mrs. E. D. Skillings, \$1.50; M. E. Partridge, \$0.13; Miss Mary Dinsmore, \$1.50; H. W. Allen, \$1.50; Mrs. O. Herholz, \$0.14; R. P. Bell, \$1.50; Mrs. W. B. Rogers, \$3.00; Mrs. Thomas Dawes, \$1.50; Mrs. John W. Bigelow, \$3.00; W. H. Swasey, \$1.50; B. W. Woodward, \$1.50; C. T. Buffman, \$1.50; Mrs. R. Pumpelly, \$3.00; W. C. Pulaski, \$1.50; Mrs. Harriet E. Dunn (UNITY and LITTLE UNITY), \$2.00; Mrs. R. A. Remick, do., \$1.85.

Important Announcement.

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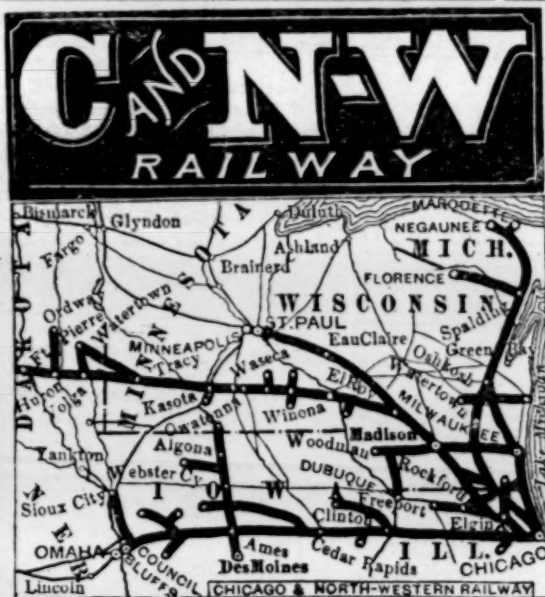
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